

University of Groningen

The Intertextual Relationship between Isaiah 65,17-20 and Revelation 21,1-5b

Ruiten, Jacques van

Published in:
Estudios Bíblicos

IMPORTANT NOTE: You are advised to consult the publisher's version (publisher's PDF) if you wish to cite from it. Please check the document version below.

Document Version
Publisher's PDF, also known as Version of record

Publication date:
1993

[Link to publication in University of Groningen/UMCG research database](#)

Citation for published version (APA):
Ruiten, J. V. (1993). The Intertextual Relationship between Isaiah 65,17-20 and Revelation 21,1-5b. *Estudios Bíblicos*, 51, 473-510.

Copyright

Other than for strictly personal use, it is not permitted to download or to forward/distribute the text or part of it without the consent of the author(s) and/or copyright holder(s), unless the work is under an open content license (like Creative Commons).

The publication may also be distributed here under the terms of Article 25fa of the Dutch Copyright Act, indicated by the "Taverne" license. More information can be found on the University of Groningen website: <https://www.rug.nl/library/open-access/self-archiving-pure/taverne-amendment>.

Take-down policy

If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.

Downloaded from the University of Groningen/UMCG research database (Pure): <http://www.rug.nl/research/portal>. For technical reasons the number of authors shown on this cover page is limited to 10 maximum.

JACQUES VAN RUITEN

**THE INTERTEXTUAL RELATIONSHIP BETWEEN ISAIAH 65,17-20
AND REVELATION 21,1-5b**

PUBLICADO EN
ESTUDIOS BIBLICOS
VOL. LI - CUAD. 4 - 1993

CENTRO DE ESTUDIOS TEOLOGICOS «SAN DAMASO»
M A D R I D

THE INTERTEXTUAL RELATIONSHIP BETWEEN ISAIAH 65,17-20 AND REVELATION 21,1-5b

JACQUES VAN RUITEN
Faculteit der Godgeleerdheid
Rijksuniversiteit Groningen

Resumen

El libro del Apocalipsis hace un amplio uso del Antiguo Testamento, pero nunca a modo de citas. Analizando el vocabulario, las construcciones sintácticas de las palabras, el uso exclusivo de éstas en el Antiguo Testamento y algunos elementos del contexto (como la presencia de temas comunes), el artículo muestra el influjo y la utilización de Is 65,17-20 en Ap 21,1-5b y estudia su forma y función en el texto.

Summary

The Book of Revelation makes extensive use of the Old Testament. However, these texts are never referred to by way of quotation. On the basis of the vocabulary, the syntactical construction of the words, their unicity in the Old Testament, and supportive elements in the context (e.g. common themes) the article shows the influence and development of Isaiah 65:17-20 in Revelation 21:2-5b, and discusses its textual form and function.

I. INTRODUCTION

More than any other book of the New Testament, the book of Revelation refers to the Old. Westcott/Hort¹ mentions 400 quotations, whereas Swete² maintains that 278 of the 404 verses in Revelation contain refer-

¹ B. F. Westcott / F. J. Hort (eds.), *The New Testament in the Original Greek I-II* (Graz 1974 [= Cambridge-London 1881]).

² H. B. Swete, *The Apocalypse of St. John. The Greek Text with Introduction*,

ences to OT. Tenney³ speaks of 253 texts from OT that have influenced Revelation. Most of the 'quotations' come from Isaiah⁴, Ezekiel⁵ and Daniel⁶. Concerning the book of Isaiah Westcott-Hort, Swete, Charles⁷ and Aland⁸ mention about 150 texts, whereas Tenney speaks of 79 texts.

The way in which the author makes use of OT, is very remarkable. He neither uses a quotation formula, nor mentions the source or the name of a prophet. This often complicates the task of identifying the allusions to OT. Moreover, the book of Revelation uses OT very freely. One can hardly find allusions longer than one verse. In his own particular way the author of Revelation combines texts and images of OT into an individual narrative. Consequently, it is not easy to make a distinction between an allusion to one specific text on the one hand, and the existence of a theme, an idea or a symbol which is not derived from one specific text on the other⁹.

In this article we confine ourselves to Rev 21,1-5b. The author makes here abundant use of OT¹⁰ especially of Isa 65,17-20. We would like

Notes and Indices (London³ 1909 [1906, 1907]) cxi-clvi.

³ M. C. Tenney, *Interpreting Revelation* (Grand Rapids 1957). Cf. F. Jenkins, *The Old Testament in the Book of Revelation* (Grand Rapids 1972) 23-30. In fact, according to Tenney, there are 348 evident connections between OT and Revelation, from which 95 are recurrences.

⁴ A. Gangemi, "L'utilizzazione del Deuterioisaia nell'Apocalisse di Giovanni": *Euntes Docete* 27 (1974) 109-144, 311-339; B. Marconcini, "L'utilizzazione del T.M. nelle citazioni Isaiane dell'Apocalisse": *Rivista Biblica* 24 (1976) 113-136.

⁵ For the use of Ezekiel in Rev see: A. Vanhoye, "L'utilisation du livre d'Ezechiel dans L'Apocalypse": *Biblica* 43 (1962) 436-470; J. M. Vogelgesang, *The Interpretation of Ezekiel in the Book of Revelation* (Cambridge, MA, 1985); J.-P. M. Ruiz, *Ezekiel in the Apocalypse: the Transformation of Prophetic Language in Rev 16:17-19:10* (Rome 1989).

⁶ For the use of Daniel in Rev see: G. K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham, MD, 1984).

⁷ R. H. Charles, *The Revelation of St. John I-II* (ICC; Edinburgh 1920).

⁸ K. Aland et al. (eds.), *The Greek New Testament* (New York³ 1975).

⁹ In addition to this it is difficult to decide which text of OT (a Hebrew text comparable to MT, Septuagint, Targum) Revelation has used. In our research we compare the Hebrew text of OT (MT) with the Greek text of Revelation. However, we take into account the possibility that a version of the Hebrew text could have played a part in the development of OT into the Book of Revelation. If necessary we refer to one version or another.

¹⁰ Various links between Rev 21,1-5b and OT are already mentioned. We refer to

to go in detail into the relation of Rev 21,1-5b with this Isaianic text. Special attention will be paid not only to the similarities of both texts, but also to their differences.

II. THE STRUCTURE OF REVELATION 21,1-5b

The text of Rev 21,1-5b forms a unity within the prologue of the last vision of the book (21,1-8)¹¹. The word 'new' in v. 5b, which goes back to the beginning of the chapter, gives a pause to the text. Three elements from v. 1 (v. 1a: 'new'; v. 1b: 'first' + 'had passed away'; v. 1c: 'no more') recur in reversed order in vv. 4-5b (v. 4bc: 'no more'; v. 4d: 'the former things' + 'have passed away', v. 5b: 'new'):

- A 1a Then I saw a new heaven and a new earth;
- B b for the first heaven and the first earth had passed away,
- C c and the sea was no more.
- 2a And I saw the holy city, new Jerusalem,
- b coming down out of heaven from God,
- c prepared as a bride adorned for her husband;

the surveys of Westcott-Hort (1881); Swete (1909); Charles (1920) and Aland (1975). All refer to the influence and development of Isa 65,17 (//66,22) in Rev 21,1a, Isa 52,1 in Rev 21,2a, Ezek 37,27 in Rev 21,3 and Isa 43,19 in Rev 21,5b. Westcott-Hort and Swete refer also to the influence of Isa 61,10 in Rev 21,2b and, like Aland, to the influence of Zech 2,10f. in Rev 21,3. Westcott-Hort refers with regard to Rev 21,3 to the influence of Isa 8,9, Charles and Aland to Lev 26,11-12, and Aland to 2 Chron 6,18. With regard to Rev 21,4a Westcott-Hort points to Isa 25,8 and Jer 31 (38),16, Aland to the former only. Charles and Aland refer to the influence of Isa 35,10 in Rev 21,4c, and Westcott-Hort and Aland to Isa 65,19 in this very verse. Westcott-Hort points at Isa 65,17 with regard to v. 4d, whereas Charles refers to Isa 43,18-19 in Rev 21,4d, 5b. With regard to Rev 21,5a Westcott-Hort and Aland point and the influence of Isa 6,1 and Ps 47 (46),8, Aland also to 1 Kings 22,19, 2 Chron 18,1, Ezek 1,26-27 and Sir 1,8.

¹¹ The position of the last vision in the structure of the entire book of Revelation is discussed in: U. Vanni, *La struttura letteraria dell'Apocalisse* (Aloisiana 8; Rome 1971) 7-104; E. Schüssler Fiorenza, "Composition and Structure of the Revelation of John": *CBQ* 39 (1977) 344-366, pp. 345-358; A. Yarbro Collins, *The Combat Myth in the Book of Revelation* (Missoula 1976) 5-16; J. Lambrecht, "A Structuration of Revelation 4,1-22,5", in J. Lambrecht et al., *L'Apocalypse johannique et l'Apocalyp-tique dans le Nouveau Testament* (BETL 53; Leuven 1980) 77-104.

- 3a and I heard a loud voice from the throne saying,
 b 'Behold, the dwelling of God is with men.
 c He will dwell with them,
 d and they shall be his people¹²,
 e and God himself will be with them¹³;
 4a he will wipe away every tear from their eyes,
 C' b and death shall be no more,
 c neither shall there be mourning nor crying nor
 pain any more,
 B' d for¹⁴ the former things have passed away.'
 5a And he who sat upon the throne said,
 A' b 'Behold, I make all things new.'

The chiastically put elements make Rev 21,1-5b to a distinct unity. The interpretation of the vision (vv. 3a-5b) is embedded in the vision itself (vv. 1-2). In this arrangement vv. 2-3 forms the centre: the new Jerusalem (v. 2), in which there is no temple any more (Rev 21,22), is connected here with the dwelling of God with men (v. 3bc) and results in the covenant formula (v. 3de). The continuous narrowing of the images in vv. 1-3 is striking: 'a new heaven and a new earth' is narrowed to 'a holy city, a new Jerusalem' which on her turn is concentrated in 'the dwelling of God with men'.

In this text the opposition between 'new' (καινός) and 'first/former' (πρώτος) plays an important role. To 'the new things' belong 'the new heaven and earth' (v. 1a), 'the new Jerusalem' (v. 2a) and 'all things' (v.

¹² The reading λαοί ('peoples') is found, among others in \aleph , A, 046 and 2053, the reading λαός ('people'), among others, in E P 051. In the texts of OT referred to, 'people' is found consequently in the singular, e. g. Lev 26,12; Jer 31,33; Ezek 37,27; Zech 8,8. Compare B. M. Metzger *Textual Commentary on the Greek New Testament*, 765. The meaning of the sigla can be found in Nestle²⁶, pp. 7*-27*.

¹³ About the correct reading of the end of v. 3e there is no unanimity among the manuscripts. Nestle²⁶ gives the last two words of this phrase between brackets: καὶ αὐτός ὁ θεὸς μετ' αὐτῶν ἔσται [αὐτῶν θεός]; we have rendered these words also ('and He, God with them, will be their God'). This reading is supported, among others, by A. Other manuscripts read καὶ αὐτός ὁ θεὸς μετ' αὐτῶν ἔσται θεὸς αὐτῶν [o. a. P 051], καὶ αὐτός ὁ θεὸς μετ' αὐτῶν ἔσται θεός [o. a. 1006], καὶ αὐτός ὁ θεός μετ' αὐτῶν ἔσται [o. a. 046] or καὶ αὐτός ὁ θεός ἔσται μετ' αὐτῶν [o. a. \aleph]. Compare, Metzger, *o. c.*, 765-766.

¹⁴ Some manuscripts omit ὅτι, e. g. A P 051.

5b), as well as things which are connected with it: 'the dwelling of God with men' (v. 3bc), 'a situation without tears, dead, mourning, crying and pain' (v. 4a-c), 'a covenant' (v. 3de; compare v. 7bc)¹⁵. To the 'former things' belong 'the first heaven and earth' (v. 1b) and 'the former things' (v. 4d), as well as those things which are connected with it ['the sea' (v. 1c), and 'the tears, dead, mourning, crying and pain' (v. 4)]. The first things are depicted negatively, whereas the new things are depicted positively. They contain blessings and the promise of covenant to the faithful.

III. ISAIAH 65,17-20 AND REVELATION 21,1-5b: AGREEMENT AND DISAGREEMENT

Isa 65,17-20 is the most important text exerting influence on Rev 21,1-5b. Between both texts there are several lexical, thematic and stylistic parallels. In the first place, the words *שמים חדשים וארץ חדשה* from Isa 65,17a are found, in translation, in Rev 21,1a (σὺρανὸν καινὸν καὶ γῆν καινὴν). In Isa 65,17 the phrase concerned is object of *ברא*, in Rev 21,1 of *εἶδον*. LXX reads *ἔσται*, whereas the hexaplaric rendering has *καίω*. The verbal parallel (*a new heaven and a new earth*) is in itself unique in OT. It only occurs in Isa 65,17, and in slightly different words in the parallel text Isa 66,22. It forms a common significant word-collocation.

Secondly, we find in both texts the word *Jerusalem*: Isa 65,18b and Rev 21,2a. True, the word *Jerusalem* occurs in many places both in the Old and the New Testament, and as such it doesn't constitute a unique verbal parallel between Isa 65,17f. and Rev 21,1f. What makes this parallel unique however, is the relation between the new heaven and the new earth on the one hand and *Jerusalem* on the other, that we find in both texts.

In the third place we can point out *הראשונה* in Isa 65,17 (LXX: τῶν προτέρων)¹⁶, which has an equivalent in *πρωτος / πρωτη* (ὁ γὰρ πρωτος οὐρανὸς καὶ ἡ πρωτη γῆ ἀπηλθον) in Rev 21,1b. Besides, this same word occurs in Rev 21,4d (ὅτι τὰ πρωτα ἀπηλθον).

¹⁵ 'The second death' for the unfaithful seems to be part of the new things as well (v. 8).

¹⁶ Compare Isa 65,16b: *הצרות הראשונות*; LXX: τὴν θλίψιν αὐτῶν τὴν πρώτην.

The word-collocation *חַרְשֵׁה - רֵאשֵׁנוֹת* occurs in Rev 21,1 as *καινος - πρωτος*. This word-collocation ('new' and 'former') occurs more often in OT, but especially in Deutero- and Trito-Isaiah (Isa 42,9; 43,18f.; 48,1-11; 61,4; 65,17; Pred 1,10f.).

It is striking that the order of the verbal-parallels mentioned is the same in both texts. In Isa 65,17-18: *שָׁמַיִם חֲרָשִׁים וָאָרֶץ חֲרָשָׁה* / B *וְרֵאשֵׁמוֹת* / C *וְיִרוּשָׁלַם*; in Rev 21,1-2: A' *οὐρανὸν καινὸν καὶ γῆν καινὴν* / B' *πρωτος; πρωτη* / C' *Ιερουσαλημ*. We might call this a stylistic parallel.

Moreover, there is much resemblance in the description of the absence of doom in the new Jerusalem in both texts. This particularly concerns the thematical parallel between Isa 65,19c-20b and Rev 21,4: no tears, no pain, no premature death.

Summarizing, we can say that there are several verbal, thematical and stylistic resemblances between Isa 65,17-20 and Rev 21,1-5b, which are indications of the development of the former text into the latter.

As well as resemblances, there are *differences* between the two texts. Isa 65,17-20 has several elements, which Rev 21,1-5b does not have: a. *כִּי הִנְנִי בּוֹרֵא*; b. *וְלֹא תִזְכְּרֶנָּה הָרָאשֵׁנוֹת*; c. *וְלֹא תִעְלִינָה עַל לֵב*; d. the call to rejoice; e. the creation of Jerusalem to delight and to joy. On the other hand Rev 21,1-5b has several added elements, too, compared to Isa 65,17-20: a. *καὶ εἶδον* (v. 1a); b. *ἀπηλθάν* (v. 1b); c. *καὶ ἡ θαλάσσια οὐκ ἔστιν ἐτι* (v. 1c); d. the predicates given to Jerusalem in v. 2 (*καὶ τὴν πόλιν τὴν ἁγίαν; καινὴν; καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ; ἡτοιμασμένην ὡς νυμφὴν κεκοσμημένην τῷ ἀνδρὶ αὐτῆς*); e. v. 3; f. the exact formulation of vv. 4-5ab].

In this article we will go especially into the differences between the two texts and discuss the following items: 1. 'a new heaven and a new earth'; 2. 'the former things'; 3. the word-collocation 'former' and 'new'; 4. the predicates given to Jerusalem in Isa 65,18b, and those in Rev 21,2; 5. the absence of doom in the new Jerusalem.

1. *A New Heaven and a New Earth*

The first connection between both texts is constituted by the phrase *שָׁמַיִם חֲרָשִׁים וָאָרֶץ חֲרָשָׁה* in Isa 65,17a, which occurs in translation in Rev 21,1a: *οὐρανὸν καινὸν καὶ γῆν καινὴν*. In Isa 65,17 the phrase is object of *בָּרָא*, in Rev 21,1 of *εἶδον*. LXX reads in stead of *בָּרָא* another verb: *ἔσται*, whereas the hexaplaric rendering has *καίω*. Rev 21,1a

seems to be an independent rendering of the Hebrew text of Isa 65,17a, or a text identical to it. In Rev 21,1a as well as in MT Isa 65,17a the articles are lacking, whereas LXX Isa 65,17a does have the articles: ἐσται γὰρ ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ. In the hexaplaric rendering of Isa 65,17 the phrase occurs without articles, but there the word οὐρανὸς occurs in the plural: ἰδοὺ γὰρ ἐγὼ κατασκευάζω οὐρανούς καινοὺς. The phrase in Rev 21,1a is neither a rendering of Isa 66,22a (הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה) nor of LXX Isa 66,22a (ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ), in which the articles are not lacking.

When speaking about 'the new heaven and earth', the author doesn't give a rendering of the verb בָּרָא. This is in line with MT Isa 66,22a and LXX Isa 65,17a. MT Isa 66,22a has the verb עָשָׂה ('אֲנִי עֹשֶׂה: 'I will make') in stead of בָּרָא, whereas LXX Isa 65,17a has ἐσται. The words καὶ εἶδον embed the vision of the new heaven and earth in the whole book. One comes across εἶδον fifty times in Revelation. It is often used as the introduction to a vision. By omitting the words כִּי הֵנִי בֹרֵא the emphasis is not on the activity of creating, nor on the subject of creating, but rather on the outcome of the activity of creating: the new heaven and earth.

2. *The Former Things*

We have pointed out that הַרְאֵשְׁנוֹת in Isa 65,17b has an equivalent in πρωτος / πρωτη in Rev 21,1b. We deal here with the question whether הַרְאֵשְׁנוֹת and πρωτος cover the same contents¹⁷. Furthermore we go into the problem why the author in Rev 21,1b has not chosen an exact equivalent of Isa 65,17b.

With regard to the first question we would like to point out that הַרְאֵשְׁנוֹת in Isa 65,17b concerns 'the former troubles' (Isa 65,16b: הַצָּרוֹת הַרְאֵשְׁנוֹת). These troubles refer to the former doom of Jerusalem, the exile and the misery after the exile. In Isa 65 this period is being described as a time of 'weeping and crying' (65,19), a time of low life expectancy (65,20), a time in which one cannot enjoy the results of the labour on one's own soil (65,21-22) and in which there is no posterity (65,23). In

¹⁷ The rendering of הַרְאֵשְׁנוֹת in LXX Isa usually is τα πρωτα (Isa 41,22; 46,9; 48,3; 65,17; compare 61,4), but also τα παλαια (Isa 43,18; 65,16) and τα παλαια (Isa 42,9).

Rev 21,1-5b 'the former things' concern the first heaven and earth, which are in fact the former doom of Jerusalem. This is elaborated as follows: the sea (v. 1c), tears, dead, mourning, crying and pain (v. 4). According to Rev 20,13 the sea concerns death, for the sea is put parallel to death and Hades in Rev 20,13: 'And *the sea* gave up the dead in it, *Death and Hades* gave up the dead in them'. Later in this article we will examine in detail the thematical parallel between Isa 65,19c-20b and Rev 21,4 concerning the absence of doom in the new Jerusalem.

We continue with the question why the author of Revelation has not chosen an exact equivalent of *ולא תזכרנה על לב* (...) *ולא תעלינה על לב* (Isa 65,17b). In fact he uses ἀπηλθάν (Rev 21,1b). In Isa 65,17b the former things 'shall not be remembered', they shall not 'come into mind', whereas in Rev 21,1b the first heaven and the first earth 'had passed away'¹⁸. In the description of the structure of Rev 21,1-5b we have pointed out that v. 1b (ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπηλθάν) corresponds to v. 4d (ὅτι τὰ πρῶτα ἀπηλθάν). Therefore, an examination of v. 1b includes v. 4d as well.

As regards *contents* there is a connection between Isa 65,17b and Rev 21,1b, 4d. The phrases 'shall not be remembered or come into mind' presuppose the fact that they have passed away. Therefore, the word ἀπηλθάν in Rev 21,1b could be a paraphrase or an interpretation of *ולא תזכרנה על לב* (...) *ולא תעלינה על לב* in Isa 65,17b. It could be possible that the choice of ἀπηλθάν in Rev 21,1b, 4d is motivated by the use of the verb *עלה* in Isa 65,17b. This verb *עלה* has several renderings in Greek, e. g. compounds of the verb ἐρχομαι: ἀπερχομαι, ἐπερχομαι and παρέρχομαι. The verb *עלה* in Isa 65,17b is translated by a conjugation of ἐπερχομαι in LXX: οὐδ' οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν. Elsewhere in LXX the expression *עלה על לב* is rendered with a conjugation of the verb ἀναβαίνω (2 Kings 12,5; Jer 3,16; Ezek 38,10) and διανοεομαι (Jer 7,31; 19,5). In the hexapla, too, the rendering of *עלה* in Isa 65,17b is a conjugation of ἀναβαίνω. The preserved part of the text of this verse reads: οὐδ' οὐ μὴ ἀναβήσονται [ἐπὶ] ἐπὶ καρδίας. The rendering ἐπερχομαι in LXX Isa 65,17b for *עלה* is not usual. Therefore we ask

¹⁸ Rev 20,11 reads that the (former) world is perished: (... οὐ ἀπο τοῦ προσώπου ἐφύγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς) ('[...] from his presence earth and heaven fled away, and no place was found for them').

ourselves whether there is not another reason for the choice of ἀπηλθον in Rev 21,1b, 4d. We would like to consider other texts from the book of Isaiah, in which 'the former things' play a part, as well as a text outside the book Isaiah, which is influenced by Isa 65,17, namely 1 En 91,16.

As regards the first possibility (viz the use of ἀπηλθον in Rev 21,1b, 4d could have been influenced by one of the other texts in Isaiah, in which 'the former things' play a part) we would like to point at the word ראשנות, which occurs together with חדש in Isa 40-66 in the following places: Isa 42,9; 43,18; 48,3 (חדש in v. 6); 61,4; 65,16, 17. Besides, we come across the word ראשנות, without the word חדש, in Isa 41,22; 43,9; 46,9. It is striking that in two of the texts mentioned here, viz Isa 42,9 and Isa 48,3, ראשנות is found with a verb of movement, which can be compared to ἀπερχομαι in Rev 21,1b, 4d, that is the verb בוא ('to come'). In Isa 48,3, moreover, another verb of movement is found, namely יצא ('to go out'). The verb בוא is rendered in Greek in many different ways, like for instance παρέρχομαι and ἐπερχομαι. Does it seem impossible, that Isa 42,9 and 48,3 have affected the choice of ἀπηλθον in Rev 21,1b, 4d? The collocation of the words הראשנות and בוא is found only in Isa 42,9a (הראשנות הנה באו): 'Behold, the former things have come to pass'¹⁹ and 48,3 (הראשנות מאז הנרתי ומפי יצאו): 'The former things I declared of old, they went forth from my mouth and I made them known; then suddenly I did them and they came to pass'²⁰. It is striking that especially Isa 42,9a has much in common with Rev 21,4d (ὅτι τα πρῶτα ἀπηλθον: 'for the former things have passed away'). Besides, it is remarkable that the context of Isa 48,3 has much in common with the context of Isa 65,17 on the one hand, and with Rev 21,1-5b, on the other. The collocation of the words חדש and ברא in the book of Isaiah occurs only in Isa 48,6b-7 and Isa 65,17. In both these texts 'new things' are the object of 'creating'. Moreover, the pair of words חדש and ראשנות plays a dominating part in

¹⁹ LXX renders this text as follows: τα απ' ἀρχης ἰδου ἤκασιν ('the things of old, [behold] they have come to pass'). In this rendering הראשנות is translated by τα απ' ἀρχης and באו by ἤκασιν.

²⁰ LXX Isa 48,3 reads: τα προτερα ἐπ' ἀνηγγεῖλα, καὶ ἐκ τοῦ στοματός μου ἐξηλθεν καὶ ἀκουστόν ἐγένετο. ἐξαπὶνα ἐποίησα, καὶ ἐπῆλθεν. Here LXX renders הראשנות with τα προτερα, and the verb בוא with a conjugation of ἐπερχομαι.

both texts. We can add that Isa 48,1 has several elements in common with the rest of Isa 65. We can point at the pair of words Jacob - Judah which occurs only in Isa 48,1 and Isa 65,9, and the word שבע ('to swear') is found in Isa 48,1 as well as in Isa 65,15v. Isa 48,1-11 has much in common with Rev 21,1-5b, too, especially the antithesis 'the former and the new things'. Moreover, Isa 48,2 reads מעיר הקדש ('after the holy city'), whereas the expression 'the holy city' is found in Rev 21,2a also: και την πολιν την άγιαν Ιερουσαλημ ('and the holy city, Jerusalem'). Probably, Rev 21,2a is influenced by Isa 52,1: עיר הקדש ירושלם ('Jerusalem, the holy city'), as we hope to prove infra, but the collocation of the words עיר and קדש occurs outside of Isa 52,1 also in Isa 48,2.

Another possibility is to take the influence of a mesotext, namely 1 En 91,16, in consideration, studying the influence and development of Isa 65,17 in Rev 21,1b. The text of 1 En 91,16, too, is influenced by Isa 65,17, whereas 1 En 91,16 has several elements in common with Rev 21,1ab.

1 En 91,16ab

And the first heaven in it shall pass
away
and a new heaven shall appear.

Rev 21,1ab

Then I saw a new heaven and a new
earth,
for the first heaven and the first
earth had passed away.

Both texts have the element 'a new heaven' in common with Isa 65,17. The aspect of 'a new earth' is lacking in 1 En 91,16, whereas this element is found in Rev 21,1a. Moreover, we can compare the expression 'shall appear' (1 En 91,16b) with 'Then I saw' (Rev 21,1a) and 'shall pass away' (1 En 91,16a) with 'had passed away' (Rev 21,1b). The element of a 'heavenly' Jerusalem (Rev 21,2b) transforms Rev 21,1-5b into a synthesis between Isa 65,17-20, with emphasis on the 'earthly' Jerusalem, and 1 En 91,16, with emphasis on 'the new heaven'.

Summarizing, it may be stated that ἀπαλθαι in Rev 21,1b.4d is influenced by Isa 65,17, and is an interpretation of it as well. The choice of this word in Rev 21,1b.4d could have been motivated by related texts in the book of Isaiah, viz 42,9 and 48,3, on the one hand, and by the influence of 1 En 91,16, on the other.

3. *The Collocation of the Words 'Former' and 'New'*

The collocation of the words *חדש* and *ראשונה* is found in Rev 21,1-5b twice as the collocation of *καὶνός* and *πρώτος*. This collocation occurs in OT especially in Deutero- and Trito-Isaiah: Isa 42,9; 43,18-19; 48,3-6; 65,16-17; compare 61,4; Eccl 1,10-11. In Revelation this collocation is found only in 21,1-5b²¹, and forms an import element in the structure of this passage:

- A NEW heaven and a NEW earth (1a)
- B The *first* heaven and the *first* earth (1b)
- A a NEW Jerusalem (2a)
- B' the *first* things (4d)
- A' all things NEW (5b)

With regard to the antithesis 'the former things' and 'the new things' we notice that 'the former things' in Isa 65,17 concern the former doom of Jerusalem, whereas 'the new things' concern the heaven and earth, which are called new, because a turn in the destiny of Jerusalem has come. This antithesis is concentrated in Rev 21,1-5b and used to divide the history into periods: the first (present) world and the new (future) world. 'The former things' have a negative connotation, and concern a situation of tears, death, mourning, crying and pain, whereas 'the new things' concern the heaven and earth, which are called new, because a new Jerusalem is coming down out of heaven.

Above, we showed the influence and development of Isa 65,17a (כִּי (הֲנִי בּוֹרֵא חֲדָשִׁים וְאָרֶץ חֲדָשָׁה) in Rev 21,1a. Moreover, we suggested the impact of Isa 65,17b in Rev 21,1b, 4d, via 1 En 91,16 and possibly together with Isa 42,9 and Isa 48,3. We can add the influence of Isa 43,19a in Rev 21,5b. The collocation of the words 'former' and 'new' occurs in Isa 43,18-19, as well as in Rev 21,4d-5b. Moreover, in both texts the word 'to make' is found. The collocation of the words *חדש* + *עשה* (in Greek: *καὶνός* + *ποιέω*) occurs in OT in I Sam 6,7; Isa 43,19; 66,22, and Ez 18,31. In addition to this the collocation of *חדש* + *ברא* is found in Isa 48,6b-7; 65,17a; Jer 31,21b; Ps 51,12 and 104,30. The

²¹ Separately *καὶνός* occurs in Rev 2,17; 3,12 (2x); 5,9; 14,3; 21,1.2.5; separately *πρώτος* occurs in Rev 1,17; 2,4.5.8.19; 4,1.7; 8,7; 13,12 (2x); 16,2; 20,5, 6; 21,1.4.19; 22,13.

syntactical connection of the words in these texts is not comparable to the connection in Rev 21,5b. However, Isa 43,19a (הִנְנִי עֹשֶׂה חֲרֹשֶׁת) comes close to Rev 21,5b (ἰδοὺ κοινὰ ποίω παντὰ). Apart from the words עֹשֶׂה and חֲרֹשֶׁת, an equivalent of ἰδοὺ, namely הִנְנִי, is found in Isa 43,19. This equivalent does not occur in the other texts mentioned. The collocation of the words הִנְנִי + חֲרֹשֶׁת + עֹשֶׂה (in Greek: κοινός + ποίω + ἰδοὺ) occurs but in Isa 43,19a and Rev 21,5b.

Besides similarities there are also differences between both texts. The conjugation is different. In Rev 21,5b the conjugation of the verb is indicative praesens, in Isa 43,19b a participle is found. In Isa 43,19a חֲרֹשֶׁת is singular feminine, whereas in Rev 21,5 κοινὰ is in the plural and, moreover, connected with παντὰ, 'all things'. In Isa 43,19 'new' is elaborated in the continuation of the text (vv. 19-21: 'the way', 'the transformation of the desert' and 'the quenching of the thirst') and concerns the exodus out of Babel. In Rev 21,5 'new' concerns 'all things', which is elaborated in the context as 'a new heaven and a new earth' (v. 1a) and 'a new Jerusalem' (v. 2a).

4. Jerusalem

Both in Isa 65,17-20 and in Rev 21,1-5b the word 'Jerusalem' occurs (Isa 65,18b and Rev 21,2a). We have already pointed out that the word 'Jerusalem' occurs in many places both in the Old and the New Testament, and as such it doesn't constitute a unique verbal parallel between both texts. However, what makes this parallel unique, is the relation between the new heaven and the new earth on the one hand and Jerusalem on the other, that we find in both texts. Moreover, there is much resemblance in the description of the absence of doom in the new Jerusalem: 'No more shall be heard in it the sound of weeping and the cry of distress' (Isa 65,19b), and 'neither shall there be mourning nor crying nor pain any more' (Rev 21,4c).

As well as resemblances, there are differences between both texts concerning Jerusalem. The predicates given to Jerusalem in Isa 65,18b ['I create Jerusalem a rejoicing (וִילָלָה), and her people a joy (מְשֻׁשׁ)'] are different from the predicates in Rev 21,2 [*and the holy city* (τὴν πόλιν τὴν ἁγίαν), a *new* (καινὴν) Jerusalem, *coming down out of heaven from God* (καταβαίνουσάν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ), *prepared as a bride adorned for her husband* (ἡτοιμασμένην ὡς νύμφην κεκοσμημέ-

νην τῷ ἀνδρὶ αὐτῆς)']. The question which I would like to deal with, is: Could there possibly be any connection whatsoever between the words *גילה* and *משיח* in Isa 65,18-19 and the absence of these words in Rev 21,2, and the elements which the author of Revelation adds? In other words: Is there any connection between *גילה* / *משיח* on the one hand, and *the holy city, new, coming down out of heaven from God, prepared as a bride adorned for her husband*, on the other?

We shall try to solve these problems in two ways. First, we ask what images can be evoked by the use of *גילה* / *משיח* in Trito-Isaiah, and secondly, we investigate to which texts the new elements in Rev 21,2 refer.

a. Rejoicing in Jerusalem?

We begin with the absence of the words *גילה* and *משיח* in Rev 21,2. This combination of words occurs three times in Isa 65,18-19. They are quite dominating. Elsewhere in Trito-Isaiah these two words occur together in Isa 61,10 and 66,10. Besides, *משיח* occurs alone in 60,15; 62,5; 64,4; 66,14, whereas *גילה* alone does not occur in TI apart from Isa 65.

An inquiry into the various terms shows that predominantly Zion is the object of rejoicing, especially the restoration of Zion/Jerusalem. In these texts Zion is depicted as *a woman*. On the one hand as *a mother*, once forsaken, but now again she is giving birth and her sons are returning to be comforted at their mother's breast (Isa 66,10.14). Because of this there is joy and gladness. On the other hand, as a wife, depicted as *a bride*: a woman, once forsaken, but now she is called: 'My delight is in Her' and 'Not Forsaken'. Her sons shall marry her and God shall rejoice over Zion as a bridegroom does (Isa 62,5).

In 61,10 the object of rejoicing is not as much Zion as the activity of God. What we see here, is that the speaker (the subject of rejoicing) is compared to a bride and a bridegroom. Who is this speaker? Although we think the prophet is here the one who speaks (cf. vv. 1-3), there is a tradition (at least one, namely the Targum)²² that saw Jerusalem as such.

From this survey we can conclude that where TI uses the words *גילה* / *משיח*, he mostly refers to the restoration of Jerusalem. These words evoke

²² Targ adds: אמרה ירושלם.

the image of Zion as a woman, who once was depicted as forsaken and desolate, but now as blessed with many children and as a bride.

The words for *delight* and *joy*, which are quite dominant in Isa 65,8-19, are lacking in Rev 21,2. The image of bride and bridegroom is used indeed in Rev 21,2c, one of the images with which the words *שוש* and *ניל* in Trito-Isaiah are connected. Further on, we would like to show that Isa 61,10 and 49,18, together with Isa 54,5 and 62,5, have influenced Rev 21,2c.

b. The Holy City

There is agreement to consider Isa 52,1 (ירושלם עיר הקדש; LXX: Ἱερουσαλημ πολις ἡ ἁγία) the background of the clause *την πόλιν την ἁγίαν Ἱερουσαλημ* (Rev 21,2a), because of the collocation of the words *πολις + ἁγία + Ἱερουσαλημ* (in Hebrew: *עיר + קדש + ירושלם*). However, this collocation does not only occur in Isa 52,1, but also elsewhere in OT, namely in Neh 11,1 (בירושלם עיר הקדש; LXX: ἐν Ἱερουσαλημ πολει τη ἁγίᾳ) and LXX Isa 66,20 (εἰς την ἁγίαν πόλιν Ἱερουσαλημ)²³. Besides, the collocation of the words *πολις + ἁγία* (in Hebrew: *עיר + קדש*) occurs in the following texts: Isa 48,2; Dan 9,24; 1 Macc 2,7; 2 Macc 1,12; 3,1; 9,14; 15,14; Ps Sal 8,4; Sir 36,18; 49,6. In the NT this collocation of words occurs also outside Rev 21,2a: Matt 4,5; 27,53; Rev 11,2b; 21,10; 22,19. Nevertheless, we consider it not unlikely that Isa 52,1 forms indeed the background of the clause 'the holy city Jerusalem' in Rev 21,2a. In the first place we would like to point at Isa 52,1b: 'for there shall no more come into you the uncircumcised and the unclean'²⁴. The verse has not a verbal, but a 'thematic' parallel in Rev 21,27: 'But nothing unclean shall enter it, nor any one who practises abomination or falsehood'. Secondly, we would like to point at the first line of Isa 52,1b: *לבשי בגדי תארתך* ('put on your beautiful garments'). The collocation of the words *לבש*, *בגד* and *פאר* occurs outside Isa 52,1b only in Isa 61,10. Besides, one comes across the collocation of the words

²³ Compare Ps Sal 8,4 (εἰς Ἱερουσαλημ πόλιν ἁγιασματος). Elsewhere the expression 'the holy mountain' occurs, with or without the word Jerusalem. See among others: Isa 27,13 and 66,20 (MT). Also Isa 56,7; 57,13; 65,11.25; compare Isa 60,14; 64,9.

²⁴ LXX Isa 52,1b reads: οὐκέτι προστεθήσεται διελθεῖν δια σου ἀπεριτμητοῦ καὶ ἀκαθάρτου.

לְבַשׁ and כְּלָה, a parallel word of פֶּאֶר, in Isa 49,18. We would like to show in the following that Isa 49,18 together with Isa 61,10 has influenced Rev 21,2c. Because the second part of Isa 52,1b has thematically influenced Rev 21,27, and moreover the first line of Isa 52,1b is closely related to other texts in the book of Isaiah that have influenced Rev 21,1-2, we are of the opinion that Isa 52,1 has influenced Rev 21,2a. In the following we will come back to the interrelationship of the texts mentioned from the book of Isaiah (49,18; 52,1; 61,10).

There are also differences between Rev 21,2a and Isa 52,1b'. In the first place the sequence of the words is reversed, in the second place in Rev 21,2a occurs the adjective καινήν ('new') following Jerusalem, whereas this is lacking in Isa 52,1. We cannot deduce the predicate 'new' to one specific text in OT. Some have pointed to the conception of a 'new Jerusalem' in OT and the intertestamentary literature, but the wording Ἱερουσαλὴμ καινήν does not occur²⁵. The collocation of these words is not found outside Rev 3,12 and 21,2. Besides, in Revelation the expression τὴν πόλιν τὴν ἁγίαν occurs in Rev 11,2; 21,10 (with Ἱερουσαλὴμ) and 22,19²⁶, and the word καινός in Rev 2,17; 3,12 (2x); 5,9; 14,3;

²⁵ The expression 'a new Jerusalem' (Ἱερουσαλὴμ καινήν) is found in Scriptures only in Rev 3,12; 21,2. In the intertestamentary literature the collocation νεός + Ἱερουσαλὴμ does occur, namely in Test Dan 5: 'And the saints shall refresh in Eden, and the righteous shall rejoice in the new Jerusalem (ἐπὶ τῆς νεᾶς Ἱερουσαλὴμ)'. For the background of the idea of a new Jerusalem in OT and the intertestamentary literature, compare: M. Rissi, *The Future of the World. An Exegetical Study of Revelation 19,11-22,15* (Studies in Biblical Theology. Second Series 23; Naperville, IL, n. d.) 41-51. The idea of a 'new Jerusalem' can be found in texts like for example Isa 2,1-4; 54; 60; Ezek 40, although the actual word 'new' is lacking.

²⁶ The writer of the apocalypse himself uses in Rev 11,2b the expression 'the holy city' for Jerusalem, without referring to Isa 52,1. The text of Rev 11,2b reads: ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μηνὸς τεσσαρεσκατοῦτα [καὶ] δύο ('For it is given over to the nations, and they will trample over the holy city for forty-two months'). Rev 11,2b has a clear parallel in Lk 21,24 (καὶ Ἱερουσαλὴμ ἔσται πατούμενη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν: 'And Jerusalem will be trodden down by the nations, until the times of the nations are fulfilled'). In both texts the collocation of the words πατέω + ἔθνη is found, followed by a temporal clause, whereas the object of πατέω in Lk 21,24 is 'Jerusalem', and in Rev 11,2b 'the holy city'. Although the idea of trodding down the holy city occurs more often, the specific wording of Rev 11,2b is borrowed from Lk 21,24, according to L. A. Vos, *The Synoptic Traditions in the Apocalypse* (Kampen 1965) 120-125. According to Vos it is impossible for the writer to take the word Jerusalem in Rev 11,2b, because in Revelation 'Jerusalem' is used for the new, heavenly city, whereas 'the holy city' is used for

21,1.5. The use of the word 'new' in Rev 21,2 draws attention to the parallelism between 'Jerusalem' and 'a *new* heaven and a *new* earth' in v. 1. See also v. 5b: 'Behold, I make all things *new*'. The use of the predicate 'new' creates a contrast with the 'former Jerusalem', which doesn't occur in this wording, though. Finally, it is possible to call Jerusalem 'new' because the most important characteristic is the coming down from heaven.

c. The Heavenly City

It is impossible to reduce the predicate 'coming down out of heaven from God' to one specific text in OT or in the intertestamentary literature. The description of a new Jerusalem coming down out of heaven, is lacking²⁷. The concept of a 'heavenly Jerusalem' occurs in the NT indeed, yet not with the expression John is using here²⁸. Therefore, the expression 'a new Jerusalem, coming down out of heaven from God' is a specific characteristic of the book of Revelation. It is found outside of 21,2 also in 3,12: '(...) and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven'. Without the predicate 'new' it occurs also in Rev 21,10: '(...) and (he) showed me the holy city, Jerusalem, coming down out of heaven from God'. A part of this expression, namely the words 'coming down out of heaven' (καταβαίνω ἐκ τοῦ οὐρανοῦ) occurs in Revelation, outside of 3,12 and 21,2.9, in 10,1; 13,13; 16,21; 18,1; 20,1.9 (compare 12,12). The collocation of the words καταβαίνω + ἐκ τοῦ οὐρανοῦ is rather characteristic for the book of Revelation. In fact the word καταβαίνω occurs in the whole of the NT 82 times, of which 10 times in Revelation. The book uses the word 9 times in combination with ἐκ τοῦ οὐρανοῦ. The remain-

the old earthly city. According to us, this gives no explanation for the collocation of 'the holy city' and 'Jerusalem' in Rev 21,2a. Anyway, the *Old Testament* background of Rev 11,2b should be investigated in detail. See for example Isa 63,3.18; Dan 8,13; LXX Zech 12,3.

²⁷ In 4 Ezra 7,26 (compare 10,53 and 13,36) an invisible city will appear, but this is not called a 'heavenly' Jerusalem. Compare: H. Bietenhard, *Die himmlische Welt im Urchristentum und Spätjudentum* (WUNT, 2; Tübingen 1951) 192-204.

²⁸ Compare Gal 4,26: ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθερά ἐστιν, ἥτις ἐστὶν μητέρα ἡμῶν ('But the Jerusalem above is free; and she is our mother'); Heb 12,22: (...) καὶ πόλει θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρανίῳ ('[...] to the city of the living God, the heavenly Jerusalem').

ing 72 times in the NT this word is only 8 times combined with ἐκ τοῦ οὐρανοῦ (Joh 3,13; 6,33.38.41.50.51.58) and once with ἀπο τοῦ οὐρανοῦ²⁹.

d. The Bride

It is true that apart from Rev 21,2c ('prepared as a bride adorned for her husband': ἡτοκοσμημένην ὡς νυμφὴν κεκοσμημένην τῷ ἀνδρὶ αὐτῆς), in OT and NT the word-collocation ὡς + νυμφὴν + κοσμεῖω (as a verb) [in Hebrew: ככלה + ערה (vb)] only occurs in Isa 61,10b'' in one and the same clause: 'and as a bride adorns herself with her jewels' (MT: וּכְכֹלֶה חֲעֶרָה כְּלִיהָ; LXX: καὶ ὡς νυμφὴν κατεκοσμήσεν). As such, it is obvious to seek the background of Rev 21,2c in Isa 61,10b''.

However, apart from here the word-collocation ככלה + ערה (but as a noun! In Greek: κοσμος) occurs in Isa 49,18b, whereas ככלה + ערה (noun) occurs in Jer 2,32. In both these texts however, the words do not occur in one clause, but in clauses that are parallel to one another. I confine myself to Isa 49,18b³⁰.

Isa 49,18b reads: כִּי כֻלָּם כַּעֲרֵי תִלְבָּשִׁי וְחֻקְשֵׁרִים כְּכֹלֶה ('you shall put them all on as an ornament, you shall put them on as a bride does'). However, both LXX and Targ alter the text in such a way that the word-collocation ככלה + ערה (ὡς + νυμφὴν + κοσμος) appears in one clause. LXX Isa 49,18b replaces ערה from the second to the third line, and combines it with νυμφη: ὅτε παντας αὐτοὺς ἐνδύσῃ καὶ περιθήσῃ αὐτοὺς ὡς κοσμον νυμφῆς ('You shall put them all on and wear them as the ornament of a bride'). Targ Isa 49,18b too, alters the text, but what is important indeed is that the words ככלה en ערה, which occur in MT Isa 49,18b in two different clauses, are concentrated in one clause in the Targum: אֲרִי כֹלֶהֶן לִיךְ כְּלָבוֹשׁ חִיקָר וְעִיבֵרֵיהֶן בְּנוֹיךְ כְּקִישׁוֹת כְּלָחָא ('All of them shall be to thee as a glorious garment, and their works within thee as the ornament of a bride'). Notice especially the last two words: כְּקִישׁוֹת כְּלָחָא, which are a translation of ככלה ערה.

²⁹ Note the stereotypical phrase: 1. 'And I saw'; 2. καταβιβαιεν ἐκ τοῦ οὐρανοῦ; 3. participle (usual ἐρχων): 10,1; 18,1; 20,1; 21,2.10.

³⁰ In addition to this ככלה + ערה (as a noun) is found in Jer 2,32: 'Can a maiden forget her ornaments (עריה), or a bride (כלה) her attire? Yet my people have forgotten me days without number'.

It is our opinion that apart from Isa 61,10b'' also Isa 49,18b should be included in the research into the OT background of Rev 21,2c. However, first we deal with Isa 61,10b''. This clause is part of the passage Isa 61,10-11:

שׁוֹשׁ אֲשׁוֹשׁ בַּיהוָה	10aα	I will greatly rejoice in YHWH, my
חָגַל נַפְשִׁי בִּאלֹהֵי		soul shall exult in my God;
כִּי הִלְבִּישָׁנִי בְּגָדֵי יֵשַׁע	aβ	for he has clothed me with the
		garments of salvation,
מֵעִיל צְדָקָה יַעֲטֵנִי		he has covered me with the robe
		of righteousness,
כַּחֲתָן יִכְתֵּן פָּאֵר	b	as a bridegroom priestlike decks
		himself with garland,
וּכְכֹלֶת הַעֲרָה כְּלִיה		and as a bride adorns herself
		with her jewels.
	11a	For as the earth brings forth its shoots,
כִּי כְאֶרֶץ תּוֹצִיא צִמְחָה		and as a garden causes what is sown in
וּכְנֹנֶה זֵרְעֶיהָ תִצְמַח		it to spring up,
כֵּן אֲדֹנֵי יְהוָה יַצְמִיחַ	b	so the Lord YHWH will cause
צְדָקָה		righteousness to spring forth
וְתִהְיֶה נֹגֵד כָּל הַגּוֹיִם		and praise before all the nations.

In Isa 61,10-11 someone³¹ speaks about God³². He expresses his joy about what God has done for him. This concerns two things: that with which God has clothed him (v. 10aβ-b) and that with which he will make the earth sprout forth (v. 11a-b). Both causes are introduced by כִּי (v. 10aβ' and v. 11a') and both hold a comparison. The first one begins with the cause (v. 10aβ) and continues with the comparison (v. 10b), whereas the second one begins with the comparison (v. 11a) and continues with the cause (v. 11b).

With regard to the influence and development of Isa 61,10 in Rev 21,2c we restrict ourselves to the comparison of the bride (v. 10b'': 'and as a bride adorns herself with her jewels'). In the first place v. 10b'' is

³¹ Targ identifies this person as Jerusalem (אִמְרַת יְרוּשָׁלַם). According to others, here the speaker is the prophet, or the people.

³² W. A. M. Beuken, "Servant and Herald of Good Tidings. Isaiah Ch. 61 as an Interpretation of Isaiah Ch. 40-55", in J. Vermeylen (ed.), *The Book of Isaiah. Le Livre d'Isaïe. Les oracles et leurs relectures. Unité et complexité de l'ouvrage* (BETL 71; Leuven 1989) 411-442, esp. 432-438, offers a fresh analysis of this passage.

structurally parallel to v. 10b' ('as a bridegroom priestlike decks himself with a garland') according to the pattern ABC A'B'C'. Secondly, both are the images of the cause in v. 10aβ. The question is how images and cause compare to each other. The speaker in v. 10aβ ('he has clothed *me*'; 'he has covered *me*') is compared with bridegroom and bride (v. 10b), the activities of God ('to clothe'; 'to cover') with the activities of the couple ('to deck himself priestlike'; 'to adorn'), that with which the speaker is clothed ('garments of salvation'; 'the robe of righteousness') with that with which bride and bridegroom are adorning themselves ('a garland'; 'jewels'). Thus, the activities of bride and bridegroom in Isa 61,10b are compared to the activities of God done for the speaker. 'To adorn oneself with jewels' is an image for the clothing with the garments of salvation and the covering with the robe of righteousness. 'To clothe' (לבוש) has the symbolic value of an announcement³³. In Trito-Isaiah the moment when God puts on his armour, is the effective beginning of his intervention in the powers of evil (59,17). Likewise, in 61,10 the sprouting of cosmic righteousness (v. 11b) begins when the speaker has been clothed in righteousness (v. 10aβ). The clothing of the speaker holds a promise, and exactly this aspect is worked out in the images of bridegroom and bride, who adorn themselves in preparation of their wedding (v. 10b'). The second image (v. 11a) means the fulfilment of this preparation³⁴.

We have pointed out that Isa 49,18b, too, is important as regards the background of Rev 21,2c. The text reads: 'you shall put them all on as an ornament, you shall bind them on as a bride does'. In the passage Isa 49,14-22 the mother starts complaining about the bereavement of her children. God counters the complaint by saying that her children are running towards her and the destroyers are drawing off. Isa 49,18a calls not to close the eyes for what is gathering around Zion, whereas v. 19b speaks about narrowness for the inhabitants. V. 18b holds the comparison:

³³ Beuken, *Servant*, 434-35; cf. *TWAT*, IV, cc. 478ff. (J. Gamberoni). See: Isa 14,1; 49,18; 51,9; 52,1; 61,10; Jer 4,30; Ezek 7,27; 16,13; 26,16; Ps 132,16; Job 1,20.

³⁴ Beuken, *Servant*, 435, points out that 'bride and bridegroom' belongs to the same metaphorical complex as 'garden' (v. 11b) as is the case for 'to adorn' and 'to spring forth'. The garden is the place where bride and bridegroom can meet each other and where the fulfilment of their love can take place (see Song 4,12-5,1; 6,2,11; 8,13).

Zion will find herself surrounded by her children, as a bride adorns herself with ornaments. Here, Zion is not herself the bride. In her quality of mother she resembles the bride in beautiful garments: the bride adorns herself with her rich fineries, the mother with a wealth of children. We have further pointed out that 'to clothe' (לבוש) has the symbolic value of an announcement. This also occurs in the metaphor of the bride. The bride adorns herself, she has high expectations: the wedding and the being together in love. The mother is looking forward to the coming reunion with her children.

The resemblances of Isa 49,18b with Isa 61,10b'', texts which have possibly both influenced Rev 21,2c, are striking. In 49,18b ('you shall put them all on as an ornament, you shall bind them on as a bride does') one comes across a strict parallelism according to the pattern ABC C'B'. Both the sigla B ('as an ornament') and B' ('as a bride') are introduced by the particle of comparison כ (as). These elements of 49,18b we find together in 61,10b'' ('and as a bride adorns herself with her jewels'). The sigla C ('you shall put') and C' ('you shall bind') in 49,18b form the actual action. One comes across a comparable action in 61,10aβ, in which siglum C ('you shall put') of 49,18b corresponds with the verb of 61,10aβ' ('he has clothed'). Siglum A ('them all') of Isa 49,18b as such does not recur in 61,10aβ-b. Yet, one could say it corresponds to the object suffix of 61,10aβ (sg. 1 c.). In 49,18b 'them all', i. e. the sons of Zion, are being clothed, and this action is compared to the binding of jewels by a bride. In 61,10aβ-b it is the speaker who is being clothed and covered, like a bride who adorns herself with her jewels.

How do Isa 49,18b and 61,10 compare to Rev 21,2c? We have already put forward the possibility that both texts have influenced Rev 21,2c at the same time.

Both texts have a number of elements *in common* with Rev 21,2c. In the first place, the subject in both is *Zion/Jerusalem* (In Isa 49,18b this is obvious and in Isa 61,10b'' it could be the case, assuming that Zion is the one who speaks). We have already suggested that it is the prophet who is the speaker, but there are also traditions, such as Targ, that have regarded Jerusalem as such. Secondly, in both texts an *ornament* is mentioned, in Isa 49,18b as a noun (כערי: 'as an ornament'), in Isa 61,10b'' as a verb (הערה: 'she adorns herself') and in Rev 21,2c as a verb (κακοσμημενην: 'adorned'). The term of the comparison is the same: 'as a bride' (ככלה; ὡς νυμφος).

There are also *differences* between these texts and Rev 21,2c. In Isa 49,18 the ornament is the people, that is the children of Zion, returning to their mother. Zion will find herself surrounded by her children, like a bride adorns herself with her ornaments. As a bride adorns herself with her rich fineries, so the mother adorns herself with a wealth of children. In Isa 61,10 the activity of adorning is compared to the clothing with garments of salvation and righteousness. In Rev 21,2, on the other hand, the emphasis is less on the children of Jerusalem, the people, the salvation, or on the ornaments of the bride as such, and more on the person for whom the bride is adorning herself: she is *prepared* for him (ἡτοιμασμένην), she is adorned *'for her husband'* (τῷ ἀνδρὶ αὐτῆς). Her husband is the Lamb (see Rev 19,7; 21,9-10).

The word ἡτοιμαζω occurs quite often in Revelation³⁵, but what catches the eye especially is the similarity between 21,2 and 19,7. The text of 19,7 reads: ὅτι ἦλθεν ὁ γαμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοιμασεν ἑαυτὴν ('[...] for the marriage of the Lamb has come, and his wife *has prepared herself*')³⁶. The marriage of the Lamb is announced, the wife of the Lamb is hinted at ('his wife'), but she is not being described. Now, the wife is mentioned in Rev 21,2. It is Jerusalem, coming down out of heaven. In Rev 21,9-10 both aspects of the image flow together: δεῖξω σοὶ τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου ... καὶ ἔδειξεν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ: 'I will show you the bride, the wife of the Lamb (...) and (he) showed me the holy city, Jerusalem'. Johannes sees the new Jerusalem, which he recognises as the bride of the Lamb.

The aspect of the husband of the bride is lacking in Isa 49,18 and Isa 61,10. Yet, in Deutero- as well as in Trito-Isaiah, the aspect of the husband is found. I would point at *Isa 54,5* ('For your Maker is *your Husband*, the Lord of hosts is his name') and *Isa 62,5* ('For as a young man marries a virgin, *so shall your sons marry you*, and as the bridegroom rejoices over the bride, *so shall your God rejoice over you*'). In neither of these texts are the ornaments mentioned, but they do speak of

³⁵ Rev 8,6; 9,7.15; 12,6; 16,12; 19,7; 21,2.

³⁶ Compare Rev 19,9: γράψον· Μακάριοι οἱ εἰς τὸ δεῖκνον τοῦ γαμοῦ τοῦ ἀρνίου κεκλημένοι ('Write this: Blessed are those who are invited to the marriage supper of the Lamb').

the husband of the bride: in Isa 54,4 YHWH, and in Isa 62,5: first the sons, then God are compared to a bridegroom.

We now go back to the beginning of the comparison of the predicates given to Jerusalem in Isa 65,18 and those in Rev 21,2. In Isa 65,18f. we find the terms **גִּיל / שׂוֹשׁ**, which are lacking in Rev 21,2. These terms evoke the image of the restoration of Zion. Zion is depicted as a woman, a mother on the one hand, a bride on the other. Both images flow together in Isa 62,5 (because her sons will marry her). It is possible that the texts brought forth by **גִּיל / שׂוֹשׁ** in Isa 65,18f. and which depict Zion as a bride (Isa 61,10 and 62,5) have together influenced Rev 21,2. We must bear in mind, that apart from this influence, two texts from Deutero-Isaiah have played a part in this: Isa 49,18b and 54,5. The actual terms of Revelation are from Isa 49,18b and 61,10b¹: Jerusalem as the bride, who has adorned herself. The perspective, however, is different: Revelation does not mention the restoration of Jerusalem. In Revelation, Jerusalem does in no sense appear as the repudiated bride, who has to be won back, nor as an abandoned mother. Rev 21 concerns the realisation of a new heaven and earth, coinciding with the realisation of the new Jerusalem.

e. The Mutual Interrelationship of Isaianic Texts Which Have Influenced Revelation 21,1-2

It has struck us that the various texts which have influenced Rev 21,1-2 are also mutually closely related. Each time, one part of a text exerts influence, while another part of the same text links it up with another that also has an influence on Rev 21,1-2. We can call this '*a lexically linked influence*'. In the following scheme the related words of an OT text and Rev 21,1-2 are reproduced in italics. Isa 65,17-18 has the words 'new heavens and a new earth', 'the former things' and 'Jerusalem' in common with Rev 21,1-2. The expressions 'be glad' and 'rejoice' are lacking in Rev 21,1-2. In fact these terms link Isa 65,18-19a up with Isa 61,10. In the following scheme the common elements of Isa 65,18-19a and Isa 61,10 are in small capitals. Isa 61,10 has the phrase '*and as a bride who adorns herself*' in common with Rev 21,2c. Another word-collocation in Isa 61,10: 'He has clothed me with the garments' and 'a garland' (**פֶּאֶרֶן**) correspond to Isa 52,1: 'put on' and 'put on your beautiful garments' (**תַּפְאֲרוֹתֶיךָ**). In the scheme these words are reproduced boldly. Isa 52,1 has the words 'Jerusalem, the holy city' in common with Rev 21,2a.

The mutual interrelationship of Isa 65,17-19a with 61,10 and 52,1

<i>Isa 65,17-19a:</i>	<i>Rev 21,1-2:</i>
<p>17a For behold, I create <i>new heavens and a new earth</i>; 17b and <i>the former things</i> shall not be remembered or come into mind. 18a But BE GLAD and REJOICE for ever in that which I create; 18b For behold, I create <i>Jerusalem</i> A REJOICING, and her people a joy. 19a I WILL REJOICE in Jerusalem, and BE GLAD in my people;</p>	<p>1a Then I saw <i>a new heaven and a new earth</i>; 1b for <i>the first</i> heaven and <i>the first</i> earth had passed away, 1c and the sea was no more.</p>
<i>Isa 52,1</i>	
<p>1a Awake, awake, put on your strength, O Zion; 1b put on your beautiful garments, O Jerusalem, the holy city; for there shall no more come into you the uncircumcised and the unclean.</p>	<p>2a And I saw <i>the holy city, a new Jerusalem</i>, 2b coming down out of heaven from God,</p>
<i>Isa 61,10:</i>	
<p>10a I WILL GREATLY REJOICE in the Lord, my soul SHALL EXULT in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, 10b as a bridegroom decks himself with a garland, and a bride adorns herself with her jewels.</p>	<p>2c prepared <i>as a bride adorned</i> for her husband;</p>
<i>Isa 49,18b:</i>	
<p>As I live, says the Lord, you shall put them all <i>on as an ornament</i>, you shall put them on <i>as a bride</i> does.</p>	

f. The Tent of God With Men

The new Jerusalem, in the previous verse determined as a heavenly Jerusalem and as a bride, is called in Rev 21,3 'the tent of God with men'. This aspect is not found in Isa 65,17-20.

The crucial question is whether there is one specific text which has influenced Rev 21,3. Therefore, it is necessary to investigate whether there is a text in OT which has vocabulary in common with Rev 21,3. The problem which arises is, that the word *σκηνη* is not the equivalent of only one Hebrew word. The Greek word *σκηνη* ('tent') is used in LXX for example, for the rendering of the Hebrew words *אהל* ('tent'), *משכן* ('dwelling'; 'tabernacle') and *סכה* ('tabernacle')³⁷. The verb *σκηνοω* and the compound verb *κατασκηνοω* are used as renderings of the Hebrew verb *שכן*³⁸. Determining the OT background of this verse, it is necessary to investigate if one of these equivalents is found in a comparable collocation of words and in the same syntactical connection as *σκηνη* in Rev 21,3b (*ἡ σκηνη τοῦ θεοῦ μετὰ τῶν ἀνθρώπων*: 'the tent of God is with men').

We start with *אהל*. This word occurs about 340 times in OT and is the most common word for 'tent'. It is usually found in the construction *אהל מועד* ('the tent of meeting'). A formulation comparable to Rev 21,3b, can not be found in OT. The collocation of *אהל* and *יהוה* occurs 3 times in the expression *אהל יהוה* ('the tent of YHWH': *σκηνη τοῦ θεοῦ*), namely in 2 Kings 2,28.29.30. Moreover, in 2 Chron 1,3 the expression *אהל מועד האלהים* ('the tent of the meeting of God'; in LXX: *ἡ σκηνη τοῦ μακαριστοῦ τοῦ θεοῦ*) is found. Finally, there are a few texts in which *אהל* has a suffix which refers to YHWH: Jer 10,20 (*אהלי*); Ps 15,1; 61,5;

³⁷ The word *σκηνη* occurs about 435 times in LXX. Thereof no equivalent in MT is found 65 times. In the other cases *σκηνη* is 245 times a rendering of *אהל*, 93 times of *משכן*, 25 times of *סכה* and 6 times of *חצר*. The word *אהל* is rendered, except by *σκηνη*, or the cognate word *σκηνομα* (46 times), in a few cases also *οικος* (19 times) and *οικα* (4 times). The word *משכן* is, except by *σκηνη* or the cognate word *σκηνομα*, eight times rendered by another word. The word *סכה* is only rendered by *σκηνη* or *σκηνομα* (1 time). See *TWNT*, VII, cc. 369-396 (W. Michaelis); compare *TWAT*, I, cc. 128-141 (K. Koch).

³⁸ The verb *σκηνοω* (5 times) does not occur very often in LXX, compared to the compound verb *κατασκηνοω* (66 times). One time *σκηνοω* is the rendering of *אהל* (Gen 13,12), 4 times of *שכן* (Judg 5,17 [2 times]; 8,11; 1 Kings 8,12). The verb *κατασκηνοω* is usually the rendering of *שכן* (55 times).

91,10 (אהלך); Ps 27,5, 6 (אהלה). Other texts read that 'the glory of YHWH' appeared at the tent to all the people of Israel (Num 14,10; Deut 31,25). The tent of meeting is the dwelling-place of God and where he is to be found, but it is not possible to point at one specific text as the background of Rev 21,3b.

An expression comparable to the second part of Rev 21,3b (μετα των ἀνθρώπων: 'with men') is not found in these texts. However, Ps 78,60 (וַיַּשְׁכֵּן מֹשֶׁה שָׁלוֹ אֹהֶל שֶׁכֶן בְּאֶרֶם) ('He forsook his dwelling at Siloh, the tent where he dwelt among men') comes close to Rev 21,3b³⁹. In this Psalm a collocation of the words אהל and ארם is found, which resembles the collocation of the words ἄνθρωπος and ἄσκησις in Rev 21,3b. The word אהל Ps 78,60 is put parallel to מֹשֶׁה. We shall come back to this verse infra.

As well as אהל could the word מֹשֶׁה ('dwelling'; 'tabernacle') form the background of the term ἄσκησις in Rev 21,3b. This word occurs 139 times in OT. The collocation of the words מֹשֶׁה and יְהוָה ('the dwelling of YHWH') is found in Lev 17,4; Num 16,9; 17,28; 19,13; 31,30,47; Josh 22,19; 1 Chron 16,39; 21,29; 2 Chron 1,5; 29,6. Moreover, מֹשֶׁה supplied with a suffix which refers to YHWH: Lev 15,31; 26,11; Ezek 37,27 (מֹשֶׁה); Josh 22,29 (מֹשֶׁה)⁴⁰.

Two of the texts just mentioned are the first to be considered the background of Rev 21,3, namely Lev 26,11 ('I will make my abode among you') and Ezek 37,27 ('My dwelling place shall be with them'). In both texts the *mishkan* will be among the people⁴¹. Moreover, the context of Lev 26,11 and Ezek 37,27 shows more similarities with Rev 21,3, in that in both texts the formula of covenant of Rev 21,3de is found⁴². One of these texts, or both, are possibly the background of Rev 21,3.

³⁹ LXX Ps 78,60b reads: ἀσκησάτω αὐτοῦ, οὐ κατεσκησάτω ἐν ἀνθρώποις.

⁴⁰ Compare also: Ps 43,3; 84,2 (מֹשֶׁה) and Ps 78,28; 132,7 (מֹשֶׁה).

⁴¹ Compare also Lev 15,31 ('[...] my tabernacle that is in their midst').

⁴² The formula of Covenant which is found in Rev 21,3de (καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται αὐτῶν θεός: and they shall be his peoples, and He, God with them, shall be their God') occurs in roughly the same phrasing in several places in OT (Lev 26,12; Jer 24,7; 30,22; 31,33; Ezek 11,20; 36,28; 37,23,27; Zech 8,8; vgl. Exod 6,6; Zech 2,15). The formula of Covenant together with one of the words אהל, מֹשֶׁה, סכה or together with the verb שָׁכַן, like in Rev 21,3, is found in Lev 26,11-12 and Ezek 37,26b-27.

The text of Lev 26,11a (וַנְתַּחֲ מִשְׁכְּנִי בְּתוֹכְכֶם: 'And I will make my abode [*mishkan*] among you')⁴³ has several similarities with Rev 21,3b (ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων: 'Behold, the dwelling of God is with men'). The word 'my abode' (*mishkan*) is to be compared to 'the dwelling (*skene*) of God', and 'among you' with 'with men'. Moreover, as already mentioned, the formula of Covenant occurs in both texts. Besides these similarities, there are several differences between these texts, too. The word 'I will put' (וַנְתַּחֲ) has no equivalent in Rev 21,3. Furthermore, the finite form of the verb changes. In Lev 26,11a the verb is in the first singular masculine (= God), whereas there is a suffix in the second plural masculine (= the people). In Rev 21,3 the finite form and the suffix are not found. In stead of these, the designations 'God' (and third singular masculine) and 'people' (and third plural masculine) occur. Besides it remains to be seen whether 'among you' (בְּתוֹכְכֶם) is the exact equivalent of 'with men' (μετὰ τῶν ἀνθρώπων). Finally, in Lev 26,11-12 a *verb* corresponding to σκηνοῦσθαι ('to set up the tent, to dwell') is not found in Rev 21,3c (καὶ σκηνοῦσιν μετ' αὐτῶν: 'He will dwell with them').

The text of Ezek 37,26b-27 also is strongly affinitive to Rev 21,3. Especially Ezek 37,27a (וְהָיָה מִשְׁכְּנִי עִלְיֵהֶם: 'My dwelling place [*mishkan*] shall be with them') demonstrates a strong affinity to Rev 21,3b (ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων: 'Behold, the dwelling (*skene*) of God is with men'). The word 'my *mishkan*' (מִשְׁכְּנִי) can be compared to 'the dwelling of God' (ἡ σκηνὴ τοῦ θεοῦ), and 'with them' (עִלְיֵהֶם) to 'with men' (μετὰ τῶν ἀνθρώπων). In addition to this in Ezek 37,27bc, like in Rev 21,3de, the formula of Covenant is found. However, there are differences between both texts, as well. The finite form of the verb and the suffix first singular are not found in Rev 21,3 (there third singular). Moreover, it remains to be seen whether עִלְיֵהֶם ('upon them') is the exact equivalent of μετὰ τῶν ἀνθρώπων ('with men')⁴⁴. Finally, in Ezek

⁴³ LXX reads: καὶ θήσω τὴν διαθήκην μου ἐν ὑμῖν ('And I will give my Covenant in you'). The manuscript F reads in stead of τὴν διαθήκην ('Covenant') the word σκηνή ('tent'). Targ Jon reads: ונאחן שכנה יקרי ביניכון ('I will put the Shechina of my glory among you').

⁴⁴ LXX renders על by ἐν, whereas ἐπὶ is to be expected. In the parallel phrase of Rev 21,3b, namely Rev 7,15, in fact the preposition ἐπὶ is found (σκηνοῦσιν ἐπ' αὐτούς: 'He will spread out his tent upon them').

37,26b-27, just as in Lev 26,11-12, a *verb* similar to σκηνοῶ in Rev 21,3c is not found.

Nevertheless, in our opinion, Ezek 37,26b-27 is indeed part of the background of Rev 21,3b. In favour of this it can be argued that, in addition to the affinities of Ezek 37,27a with Rev 21,3b and of Ezek 37,27bc with Rev 21,3de, also the influence of Ezek 40-48 in Rev 21,9-22,5 can be traced⁴⁵. An important dissimilarity as regards contents between the texts of Ezekiel and those of Revelation is, that in Ezekiel 'the temple' plays an important part, whereas in the close of the book of Revelation this is not the case. See Rev 21,22 ('And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb').

In Ezek 37,26b-27 no *verb* corresponding to σκηνοῶ is found. This caused us to put the question forward whether there is no other text influencing Rev 21,3c (καὶ σκηνοῦσιν μετ' αὐτῶν: 'He will dwell with them').

We have already pointed to the fact that in LXX the verb σκηνοῶ, compared to the compound verb κατασκηνοῶ, hardly occurs. Both verbs usually are renderings for שכן. The verb שכן, meaning 'to dwell', occurs 111 times in OT. Often God is the subject of 'dwelling'⁴⁶. God dwells in the camp in the midst of his people (Num 5,3), in the land in the midst of the people of Israel (Num 35,34), in the midst of Israel (Exod 25,8; 29,45.46; Num 35,34; 1 Kings 6,13; Ezek 43,7.9); on mount Zion (Isa 8,18; Joel 4,17; 21; Zech 8,3; Ps 74,2; compare Ps 68,17); in Jerusalem (Zech 2,14.15; 8,3; Ps 135,21; 1 Chron 23,25); in the high (Isa 57,15). In a few cases 'the tent of meeting' (Lev 16,16; Josh 18,1; compare Ps 78,60) or 'the tabernacle of YHWH' (Josh 22,19) is subject or object of the verb שכן⁴⁷.

Is the background of Rev 21,3c formed by one of these texts, or has this text been influenced by the general theme of 'the dwelling of God (in his tent) in the midst of his people'? Possibly, Ezek 43,7 (אֲשֶׁר אֶשְׁכֵּן שָׁם) : 'where I will dwell in the midst of the people of

⁴⁵ Vogelgesang, *o. c.*, pp. 38-43; 77-78, points at the influence of Ezek 43,5 in Rev 21,11; Ezek 42,16-19 in Rev 21,13; Ezek 41,8 in Rev 21,14; Ezek 40,3-5 in Rev 21,15-17.

⁴⁶ THAT, II, cc. 906-907 (A. R. Hulst).

⁴⁷ Compare also texts that speak about 'the cloud' dwelling upon the tent or the tabernacle. E. g. Exod 40,35 and Num 9,15-23.

Israel for ever') together with 43,9 (ושכנתי בחיכום לעולם) 'and I will dwell in their midst for ever') are part of the background of Rev 21,3c. After all, v. 3b is influenced by Ezek 37,27a, whereas Ezek 40-48 form the background of Rev 21,9-22,5. An important dissimilarity between the texts of Ezekiel and Rev 21,3 is the fact that Ezekiel speaks about the dwelling of God 'in the midst of the people of Israel for ever', whereas in Rev 21,3bc God is dwelling 'with men'. According to some, this points to the transforming of the 'particularism' of Ezekiel into a 'universalism' by the writer of Revelation⁴⁸.

Yet, there is another possibility, namely the development of the text of Ezek 37,27, together with another text, the aforementioned Ps 78,60 (ויַשַׁח מִשְׁכְּן שְׁלֹו אֹהֶל שֶׁכֶן בְּאֶרֶץ אֶרֶץ): 'He forsook his dwelling at Siloh, the tent where he dwelt among men'). In Ps 78,60b a collocation of the words אֹהֶל (parallel to מִשְׁכָּן in v. 60a) + שֶׁכֶן + אֶרֶץ. This corresponds to the collocation of the words אֹהֶל + ὁσπικίον + οἶκος in Rev 21,3bc. This collocation occurs but in these two texts. Yet, there is a dissimilarity in the specific form of the words and the syntactical connection of the words in Ps 78,60 and in Rev 21,3b. Moreover, the context of both texts differs. Ps 78,60 is dealing with the fact that God is forsaking his dwelling in Siloh⁴⁹, whereas Rev 21,3 is promising that He will dwell with men⁵⁰.

Still, it is possible, that Ps 78,60b together with Ezek 37,27 has influenced Rev 21,3. One could say, the influence of Ps 78,60 in Rev 21,3 relativizes the temple, which plays a central part in Ezekiel. That is,

⁴⁸ Vogelgesang, *o. c.*, pp. 83-84.

⁴⁹ The text is referring to events, described in 1 Sam 4. The ark of the covenant was brought down by the people of Israel from Siloh and is seized by the Philistines in the battle. The sanctuary had to be destroyed thereafter (compare Jer 7,12-14; 26,6, 9).

⁵⁰ It is striking though that Ps 78,61, the immediate following verse, has several similarities to Isa 52,1. This last text has influenced Rev 21,2a. In Ps 78,61 three words are found, which occur also in Isa 52,1-2. This concerns the words עֹז ('power / strength'), הַפָּאֶרָה ('glory / beautiful garments') and שְׁבִי ('captivity'). The collocation of the words עֹז + פָּאֶרָה is found in Isa 52,1; Jer 48,17; Ps 78,61; 96,6. And what is more, only in Ps 78,61 and in the context of Isa 52,1, namely v. 2, the word שְׁבִי is found. The situation in Ps 78,61 is quite different from that in Isa 52,1. In Ps 78,61 the power, the glory, is given up in captivity, whereas in Isa 52,1 Zion is called on to put on her strength and her beautiful garments, as a result of which she is delivered out of captivity.

Ps 78,60 points at 'the tent of meeting', which is built in Siloh⁵¹ is takes place *before* the building of the Temple. Like the tent was once dwelling in the midst of men in Silo, it will dwell again. Moreover, Ps 78,60 could play a part in the broadening of the perspective. Ezekiel speaks about the dwelling of God 'in the midst of the people of Israel', in Revelation it is put as 'with men'. The formulation of Ps 78,60b (בְּאֶרֶץ: 'among men') is very close to Rev 21,3. Summarizing, it may be stated that Ezek 37,27, together with Ps 78,60b has influenced Rev 21,3.

g. The Absence of Doom in the New Jerusalem

There is a thematic parallel between Isa 65,19b-20 and Rev 21,4a-c. This concerns the absence of doom in the new Jerusalem. The former doom of Jerusalem, which refers to the exile and the misery after the exile, is being described in Isa 65,17-23 as a time of 'weeping and crying' (65,19), a time of low life expectancy (65,20), a time in which one cannot enjoy the results of the labour on the own soil (65,21-22) and in which there is no posterity (65,23). In Rev 21,1-5b the former doom of Jerusalem is being described as the first heaven and earth (21,1b), which is elaborated as the sea (21,1c), tears, dead, mourning, crying and pain (21,4). We concentrate on the comparison of both texts in the relation of Isa 65,19b-20 and Rev 21,4a-c.

In the first place, both texts have a closely related usage of words. Isa 65,20a reads עוֹד (...) לֹא יִהְיֶה ('No more shall there be'), whereas in Isa 65,19b' a parallel expression occurs: עוֹד (...) וְלֹא יִשְׁמָע ('No more shall be heard'). In Rev 21,4bc occurs אֵל וְדֹסֵס אֵל ('[...] shall be no more') twice in similar wordings, whereas in Rev 21,1c the same expression is found: אֵל וְדֹסֵס אֵל ('[...] was no more').

Secondly, the subject of both texts is the absence of doom in 'Jerusalem'. In Isa 65,19b'.20a the indications of place בְּהֵן en מִשְׁמָע refer to Jerusalem (compare vv. 18-19). In Rev 21,4a-c too, it is clear that the absence of doom in Jerusalem is concerned (compare v. 2a), although indications of place are lacking in v. 4.

⁵¹ In Josh 18,1 the erection of the tent is mentioned. In this verse a collocation of the words שָׁכַן (*hif'il*) and אָהַל מוֹעֵד אָהַל: 'and set up the tent of meeting there') is found, too.

In the third place, Isa 65,19b ('the sound of weeping and the cry of distress') has some similarities with Rev 21,4c ('mourning nor crying nor pain'). Rev 21,4a ('he will wipe away every tear from their eyes') supposes, like Isa 65,19b, a situation of weeping. However, the text of Isa 65,19b (קול בכי וקול זעקה) does not influence Rev 21,4c literally. For example, Rev 21,4c does not have an equivalent of קול. Moreover, Rev 21,4c has three different expressions (πενθος, κλαυθην and πονος) whereas Isa 65,19 has only two (זעקה and בכי). Finally, one cannot be sure if the words in Rev 21,4c are the exact equivalents of the words in Isa 65,19b.

However, the thematic parallel between Isa 65,19b and Rev 21,4c is confirmed by the use of negations in both texts. In Isa 65,19 weeping and crying will come to an end: no more shall it be heard in Jerusalem. This applies to Rev 21,4, too: in Jerusalem there shall be no mourning, nor crying nor pain. The root בכה is found in OT 114 times, זעק 91 times, and its parallel צעק 76 times. It is striking that only in a few places where זעקה and בכי occur together, they are accompanied by a negation. Outside Isa 65,19, only in Isa 30,19; 42,2; Jer 31,16 it is stated that weeping and crying will come to an end⁵². The correspondences between Isa 30,19 and Isa 65,19 are striking.

Both in Isa 30,19 and in Isa 65,19 the root of the words זעק and בכה is found. Moreover, in both texts בכה is fitted with a negation. In 30,19a: 'לא תבכה' ('you shall weep no more'), and in 65,19b: 'ולא ישמע' ('No more shall be heard in it the sound of weeping'). Compare 65,19b: 'וקול זעקה' ('and the sound of crying') with 30,19b: 'חנן יחנך לקול זעקך' ('He will surely be gracious to you at the sound of your cry'). Besides, in both texts the words ירושלם and עם are found, in 30,19a (כי עם בציון יושב בירושלם): 'Yea, O people in Zion, who dwell at Jerusalem') and in 65,19a (וגלתי בירושלם וססתי בעמי): 'I will rejoice in Jerusalem, and be glad in my people'). Several other elements in 30,19 have an equivalent in the context of 65,19. Isa 30,19b: 'when he hears it, he will answer you') has in 65,24 a comparable expression: 'Before they call I will answer, while they are yet speaking I will hear'. Moreover, the word צר is found both in 30,20a ('the bread of troubles') and

⁵² The concepts πενθος, κλαυθην and πονος do not occur accompanied by a negation in the NT outside Rev 21,4, with the exception of κλαυθην in Eph 4,31.

in 65,16 ('the former *troubles*'). All these details together confirm the connection between Isa 30,19b and Isa 65,19cd, and both texts are likely to have influenced Rev 21,4c at the same time, not verbally, but as regards contents⁵³.

In the fourth place the subject 'death' comes up in both texts. Isa 65,20 speaks about the absence of an untimely death. In Jerusalem an infant of a few days shall not die any more (v. 20a'), nor an old man who does not fill out his days (v. 20a'). If a child dies, he will be a hundred years old (v. 20b'). And he who does not live to be a hundred years old, shall be considered as cursed (v. 20b'). Isa 65,20 does not mention death just like that. In contrast, Rev 21,4b does not mention the absence of an *untimely* death. According to Rev 21,4b death will be expelled: 'and death shall be no more'. To this context, Rev 20,14 is of important relevance. This text reads: 'Then Death and Hades were thrown into the lake of fire'. How should the transition from MT Isa 65,20 to Rev 21,4a be considered? Is Rev 21,4a a reinforcement of the expression in Isa 65,20, with an appeal to a specific interpretation of v. 20? Or is another text from Isaiah (Isa 25,8) playing a part in the influence and development of Isa 65,20 in Rev 21,4a? Is it possible to answer both questions in a positive way?

We start considering the first possibility. A specific interpretation of Isa 65,20 is playing a part in the influence and development of these text in Rev 21,4. This interpretation is found in the Targum of Isaiah. Targ Isa 65,20b reads so: ארי רחיב עולים בר מאה שנין יהי מאית ורחמי בר מאה שנין ('For a youth *who sins* shall be dying a hundred years old, and the sinner a hundred years old *shall be expelled*'). Targ differs from MT in two places. In v. 20b' she adds רחיב עולים ('a youth *who sins*'), whereas in v. 20b'' יקלל ('shall be cursed') is rendered by יתרך ('he shall be expelled')⁵⁴.

⁵³ Possibly, Jer 31,15b (RSV: 31,16b) has played a part, too. This text has several similarities with Isa 30,19; 65,17 and Rev 21,4. The text of Jer 31,15b reads: 'Thus says YHWH: Keep your voice from weeping (מנעי קולך מבכי), and your eyes from tears (ועיניך מרמעה); for your work shall be rewarded, says YHWH, and they shall come back from the land of the enemy.'

⁵⁴ The rendering חרך for the Hebrew קלל in Targ Isa 65,20 is not usual. On the one hand the Hebrew verb קלל is rendered in the Targumim mostly by the verb לרש. On the other hand the Aramaic verb חרך is usually the rendering of the Hebrew verbs גרש, ירש (*hif'il*), and sometimes of שלח.

Targ Isa 65,20b (with the addition in v. 20b') is to be read as a synonymous parallism. No antithesis whatsoever can be found in Targ Isa 65,20b between an (innocent) child on the one hand and a sinner on the other hand. In both cola the subject concerned is the 'sinner'. In v. 20b' he is said dying a hundred years old, whereas in v. 20b'' this dying is interpreted as 'being expelled'. Therefore, Targ Isa 65,20 reads an *external* antithetical parallism between v. 20a and v. 20b. On the one hand the absence of the dying of an infant and an old man, on the other the dying of the sinners, when they are a hundred years old. The age of innocence is not mentioned in this verse. However, v. 22 reads: 'like the days of a tree shall the days of my people be'. Targ renders this phrase, like LXX, as follows: 'like the days of a tree of life shall the days of my people be'. The expression אֵילֵן חַיִּים ('the tree of life') is in Hebrew עֵץ הַחַיִּים⁵⁵. It occurs in MT Gen 2,9; 3,22.24; Prov 3,18; 11,30; 13,12; 15,4. In the story of the Fall, 'the tree of life' is linked to the life expectancy⁵⁶. Gen 3,22b reads: 'And now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever (וַחַי לְעֹלָם)'. Although Targ Isa 65,22 does not mention the 'eating' of the fruit of the tree of life, it does mention a 'life expectancy' indeed: 'For like the days of a tree of life shall the days of my people be' (v. 22b). Targ Isa 65,22 expresses with the words 'the tree of life' an eternal life for 'my people', which means the absence of death. In our opinion, the conflict between MT Isa 65,20 and Rev 21,4 with regard to the subject 'death' is solved in this way. In addition to this both in Targ Isa 65,15 and Rev 21,8 a 'second death' for the sinners is mentioned. We shall return to this subject below.

As regards contents Targ Isa 65,20 is similar to Rev 21,4b. However, it is not impossible that Isa 25,8 as well has influenced Rev 21,4b. More than that, Isa 25,8a' (בִּלְעַם הַמּוֹת לְנֶצַח: 'He will swallow up death for ever') has important similarities with Rev 21,4b (καὶ ὁ θάνατος οὐκ ἔσται ἔτι: 'and death shall be no more'). Moreover, the correspondance between Isa 25,8a'' and Rev 21,4a is striking. A 'chiastic' development

⁵⁵ In Greek ξύλον (της) ζωής: LXX Gen 2,9; 3,22.24; Prov 3,18; Isa 65,22; 4 Makk 18,16; Ps Sal 14,3. Besides, the expression δένδρον ζωής is found in LXX Prov 11,30; 13,12; 15,4.

⁵⁶ In Proverbs 'the tree of life' is identified with 'wisdom' (3,18), 'the fruit of the righteous' (11,30); 'a desire fulfilled' (13,12) and 'a gentle tongue' (15,4).

is manifest, for there is a clear similarity as regards contents between Isa 25,8a' and Rev 21,4b, whereas Isa 25,8a'' has many correspondences with Rev 21,4a.

The similarity between Isa 25,8a'' ('and the Lord YHWH will wipe away tears from all faces') and Rev 21,4a ('He will wipe away every tear from their eyes') is formed by the words 'tears' and 'wipe away' (רַמְעָה and מָחָה; ἔξάλειψαι and δακρυον). The word רַמְעָה ('tears') is found 22 times in OT, מָחָה 29 times. The collocation of both words occurs only in Isa 25,8 in OT. Outside Isa 25,8 the 'stopping' of the tears can be found only in three other texts: Jer 31,16 (15); Ezek 24,16 and Ps 116,8. However, in these cases the verb מָחָה is not used.

There are differences between both texts, too. The elaborated name מַעַל כָּל פָּנִים יְהוָה has no equivalent in Rev 21,4a. Besides, the words מַעַל כָּל פָּנִים ('from all faces') are substituted by ἐκ τῶν ὀφθαλμῶν αὐτῶν ('from their eyes'), in addition to which כָּל is omitted and put before δακρυον.

The omission of מַעַל כָּל פָּנִים could be explained by the fact that in the immediately preceding phrase, v. 3e, ὁ θεός is used. Therefore, evidently, God is subject in v. 4a. Possibly, also Rev 7,17b plays a part. There we can point at the influence and development of Isa 25,8a'', too. Rev 7,17b is put in the same wordings as Rev 21,4a, with the exception of the fact that ὁ θεός is subject of ἔξάλειψαι. The substitution of the word פָּנִים by τῶν ὀφθαλμῶν is of little importance. It could be a free variation of the author, for whom 'eye' could have been more appropriate for the description of the tears than 'face'. In OT too, the collocation of עֵין ('eye') and רַמְעָה ('tears') is found in several places (Jer 9,17; 13,17; 14,17; 31,16 (15); Ps 116,8; Lam 2,11). It is striking that in two of the texts outside Isa 25,8 in which the stopping of the tears is mentioned, a collocation of עֵין and רַמְעָה is found in Jer 31,16 (15) (מִנְעִי קוֹלְךָ מִבְכִּי) and Ps 116,8: (וְעֵינַי מִדְּמָעָה: 'Keep your voice from weeping, and your eyes from tears') and Ps 116,8: ('For thou hast delivered my soul from death, my eyes from tears, my feet from stumbling'). Possibly, these texts have played a part in the development of Isa 25,8b'' into Rev 21,4a.

Summarizing, it may be said that, as regards the absence of death, Isa 65,20 has exerted influence in Rev 21,4. The influence is linked up with Isa 25,8a which also has had influence on Rev 21,4. The more extreme vision of Isa 25,8a is adopted by Rev 21,4. This vision is found in Targ Isa 65,20, which forms a synthesis between MT Isa 65,20 and Isa 25,8, too.

5. *The Second Death*

We have pointed out that, in our opinion, Targ Isa 65,20.22 has played a part in the influence and development of Isa 65,20 in Rev 21,4. This is confirmed by another similarity between Targ Isa 65 and Rev 21. Although this similarity does not occur in the texts that we are comparing, namely Isa 65,17-20 and Rev 21,1-5b, it can indeed be found in the immediate context. We refer to the expression 'the second death' in Targ Isa 65,6.15 and Rev 21,8⁵⁷. The expression 'the second death' (ὁ θάνατος ὁ δεύτερος) is used four times in Revelation. Outside 21,8 also in 2,11; 20,6.14. The expression does not occur elsewhere in OT and NT. However, there is an Aramaic equivalent to (מיתה תנינא) in Targ Isa 22,14; 65,6.15; Jer 51,39.57 and in the Targumim on Deut 33,6.

What is the meaning of 'the second death' in Revelation? In Rev 2,11 the expression is used in the letter to the church in Smyrna. The expression is in contrast to the suffering and the physical death lying ahead of the Christians of Smyrna: 'Do not fear what you are about to suffer (...) Be faithful unto death (...) He who conquers shall not be hurt by *the second death*' (Rev 2,10-11). In Rev 20,6 'the second death' is found in a context mentioning the millennium. At the beginning of the millennium they who had been beheaded for their testimony of Jesus, will come to life, and they shall reign with Christ. This is the first resurrection. The text continues: 'Blessed and holy is he who shares in the first resurrection! Over such *the second death* has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years'. The second death here means either an exclusion of the first resurrection, or a future event not to be feared by those who share the first resurrection. Both Rev 20,14 and 21,8 refer to the end of the millennium. After the destruction of Gog and Magog the devil will be thrown 'into the lake of fire and sulphur where the beast and the false prophet were, and they will be tormented day and night for ever and ever' (20,10). After the last judgment death and Hades will be thrown into the lake of fire: 'This is *the second death*: the lake of fire' (20,14). Sinners can expect the same

⁵⁷ Th. Zahn, *Die Offenbarung des Johannes* (KNT 18; Leipzig 1924-26) 604-608; R. Bultmann, θάνατος, in *TWNT* 3 (1938) p. 17, n. 74; Id., ζω, in *TWNT* 2 (1935) p. 858, n. 198; McNamara, *o. c.*, pp. 117-125; P.-M. Bogaert, "La 'seconde mort' à l'époque des Tannaïm", in A. Théodoridès et al. (eds.), *Vie et survie dans les civilisations orientales* (Leuven 1983) 199-207.

fate: 'their lot shall be in the lake that burns with fire and sulphur, which is the second death' (21,8).

In Targ Isa 65 the expression 'the second death' occurs twice: 65,6.15. The Hebrew text of Isa 65,5b-6 reads:

אלה עשן באפי	5b	They are smoke in my nostrils,
אש יקדת כל היום		a fire that burns all the day.
הנה כחובה לפני	6a	Behold, it is written before me:
לא אחשה כי אם שלמתי	6b	I will not keep silent, but I will repay,
ושלמתי על חיקם		yea, I will repay into their bosom.

Targ Isa 65,5b-6b is paraphrasing this text as follows⁵⁸:

אלין דמהון כחננא קרמי	5b	These, <i>their anger is as smoke before me,</i>
פורענותהון בניהון		<i>their retribution is in Gehenna,</i>
דאשהא דלקא בה כל יומא		<i>where the fire burns all day.</i>
הא כתוב קדם	6a	Behold, it is written before me:
לא אחין להון ארכא בחייה אלהין	6b	I will not give <i>them respite while they live,</i>
להון פורענות חוביהון		<i>but theirs is the retribution of their</i>
ואמסר למוחא חנינא ית ניותהון		<i>sins and I will hand over their bodies to the second death.</i>

In this text 'the second death' means '*Gehenna, where the fire burns all day*' (Targ Isa 65,5b). The similarity between Targ Isa 65,5-6 and Rev 20,14; 21,8 is evident. In Rev 20,14 the second death means 'the lake of fire', in which Satan (20,10), the beast and the false prophet (19,20) as well as the wicked (20,15) will be thrown, whereas in 21,8 the second death is being described as 'the lake that burns with fire and sulphur'.

The expression 'the second death' is also found in Targ Isa 65,15 ('You shall leave your name to my chosen for a curse, and the Lord YHWH will slay you; but his servants he will call by a different name'). Targ renders this text as follows:

יחשבקן שומכון לקימא לבחירי	You shall leave your name to my chosen for a curse,
----------------------------	--

⁵⁸ The words Targ has in addition to the Hebrew text, are in italics.

וימיתכן יהוה אלהים מוחא חנינא	and the Lord YHWH will slay you with the second death,
ולעבדוהי צדיקיא יקרי שמא אחרנא	but his servants, the righteous, he will call by a different name.

Targ renders the Hebrew quite literally, with the exception of 'he will slay you'. This expression he renders with: 'he will slay you *with the second death*'. In Isa 65,15 there is an opposition between 'the sinners' (those who are addressed) and the servants, the righteous. In Targ Isa 65,15 the lot of the sinners is 'the second death' and that of the righteous is being called by 'a different name'. In this respect the similarity of Targ Isa 65,15 and the end of the letters to the seven churches (Rev 2,1-3,22) is striking. There the author is using the expression 'the second death' (Rev 2,11) as well as the expression 'a new name' (2,17; 3,12). Both these elements can be found in Targ Isa 65,15, provided that in stead of 'a new name' the expression 'a *different* name' (שמא אחרנא) is found. The expression 'a new name' (שם חדש / שמא חדתא) only occurs in Isa 62,2 and 'a different name' (שם אחר / שמא אחרנא) only in Isa 65,15. Above, we have already mentioned that the expression 'the second death' outside Revelation only occurs in Targ Isa 22,14; 65,6.15; Jer 51,39.57 and in the Targumim on Deut 33,6. Because the expressions 'the second death' and 'a different name' occur in Targ Isa 65,15 in one and the same verse, it can easily be accepted that the expression 'the second death' in Rev 2,11 is derived from Targ Isa 65,15. The impact of Targ Isa 65 on the letters of the seven churches is even stronger, when we take in consideration the expression 'the tree of life' in Targ Isa 65,22, which we mentioned earlier. The first letter ends with the mentioning of 'the tree of life': 'To him who conquers I will grant to eat of *the tree of life*, which is in the paradise of God' (Rev 2,7).

IV. CONCLUSIONS

In Rev 21,1-5b the influence and development of the whole passage Isa 65,17-20 can be traced. On a *lexical* level, however, the impact is restricted to 'a new heaven and a new earth' (v. 1a), 'the first things' (v. 1b; v. 4d), and 'Jerusalem' (v. 2a). As regards *contents*, changes are found in the influence exerted by Isa 65,17-20, which can best be typified as

elaborations of 'Jerusalem'. These elaborations concern the fact that Jerusalem comes down from heaven, that it is called a bride, a shelter of God with the people, and furthermore that sufferings and death will no longer be present. These elaborations are related to the fact that next to Isa 65,17-20 there are other texts that have exerted their influence on Rev 21,1-5b, for instance Isa 52,1 on Rev 21,2a, Isa 61,10b'' on Rev 21,2c, Ezek 37,26-27 on Rev 21,3, Isa 25,8a on Rev 21,4ab, and Isa 43,19a on Rev 21,5b.

The various OT texts which have been of influence on 21,1-5b are also mutually closely related. We have pointed out the example of '*the lexically linked influence*'. Each time, one part of a text exerts influence, while another part of the same text links it up with another text that also has an impact on Rev 21,1-2. Isa 65,17a ('a new heaven and a new earth') for instance, corresponds with Rev 21,1a, whereas Isa 65,18-19a ('be glad'; 'rejoice') is lacking in Rev 21,1-2. These last verses, however, link Isa 65,17-20 up with Isa 61,10 ('I will greatly rejoice in YHWH, my soul shall exult in my God'). Yet another part of Isa 61,10 ('and as a brides who adorns herself') corresponds to Rev 21,2c ('a bride adorned'), whereas Isa 61,10 has other elements ('He has clothed me with the garments'; a garland') in common with Isa 52,1 ('Put on your beautiful garments'). Another part Isa 52,1 ('Jerusalem, holy city') has an impact on Rev 21,2c.

Other texts which have been of influence on Rev 21,1-5b are not lexically related, but rather *thematically*. We have pointed out the similarity between Isa 65,19b-20a and Isa 25,8a: the absence of weeping and of death. Both texts, which are chiastically linked up, correspond with Rev 21,4: Isa 25,8a'' verbally and Isa 65,19b thematically. Although the theme of 'death' is picked up, it is striking that it is not MT Isa 65,20a which exerts influence on Rev 21,4, but the more extreme view of Isa 25,8a'. The theme of 'the former and the new things' is an important element in the structure of Rev 21,1-5b. It recurs at the beginning (v. 1ab) and at the end (vv. 4d-5b). The texts which exert influence on these verses, viz Isa 65,17 in v. 1a and Isa 43,19a in v. 5b, are also mutually closely related. Both texts share not only the mentioned theme, but also various other elements.

Next to the influence of these OT texts, we have also pointed out the impact of 1 Enoch 91,16 on Rev 21,1-5b. Here we have stressed that Rev 21,1-5b is a synthesis of Isa 65,17-20 and 1 Enoch 91,16.

Finally, we have pointed out that, in our opinion, *Targum* Isa 65,20, 22 have played a part in the development of Isa 65,20 in Rev 21,4. As regards the absence of death the more extreme view of Isa 25,8a is adopted by Rev 21,4. This view, however, is found in Targ Isa 65,20,22, :00. The mentioning of 'the second death' in the immediate context is still another similarity between Targ Isa 65 and Rev 21.

In Rev 21,1-5b texts of Scripture are strung together. This phenomenon is also found in Paul and in rabbinic literature, and is called *תרווין* ('stringing beads together')⁵⁹. Contrary to Paul and the rabbinic literature, however, it is not the purpose to string texts from two or three sections from Scripture in Revelation. In Revelation texts from one and the same book, or from two different books, are joined together. In Rev 21,1-5b the texts of Isa 65,17; 52,1; 61,10; Ezek 37,26b-27; Isa 25,8; 65,19b and 43,19 occur side by side. These texts are neither connected by an explicit interpretation nor by the use of stories. Yet one can say that the texts used, mutually explain, complete and intensify each other. The nature of the connection is not univocal. Sometimes texts are *thematically* connected, sometimes *lexically*. The Book of Revelation is neither a homily nor does it contain an exegesis of the texts. It is rather a proper narrative of the author using texts from the Old Testament. As far as Rev 21,1-5b is concerned, a *mosaic* is a better description for it than a string of beads. A new story is formed by a large number of small pieces. The texts which are used, are not accidentally put side by side, but are mutually closely related in one way or another. They mutually explain and complete each other, by which the original potentiality of meaning of the OT texts is increased, whereas the text of Revelation gets a meaning which surpasses the proper narrative.

⁵⁹ W. Bacher, *Die exegetische Terminologie der jüdischen Traditionsliteratur*, I-II (Darmstadt 1965 = Leipzig 1899-1905) I. *Die bibelexegetische Terminologie der Tannaiten* (1899) 65; W. Bacher, *Die Proömien der alten jüdischen Homilie. Beitrag zur Geschichte der jüdischen Schriftauslegung und Homiletik* (BWAT 12; Leipzig 1913) 9-14. J. W. Bowker, "Speeches in Acts. A Study in Proem and Yelammedenu Form": *NTS* 14 (1967) 97; J. Heinemann, "Profile of a Midrash. The Art of Composition in *Leviticus Rabba*": *JAAR* 39 (1971) 143-144. H. Vollmer, *Die alttestamentlichen Citate bei Paulus textkritisch und biblisch-theologisch gewürdigt nebst einem Anhang über das Verhältnis des Apostels zu Philo* (Freiburg i. B.-Leipzig 1895) 37-38.

